



**ANALYSIS OF CODE SWITCHING AND CODE MIXING IN THE
TEENLIT *CANTING CANTIQ* BY DYAN NURANINDYA**

A THESIS

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For the S1 Degree at the English Department

Submitted by:

DIAS ASTUTI CAKRAWARTI
NIM. A2B006028

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PRONOUNCEMENT**

The writer states truthfully that this thesis is compiled by her without taking the result from other researches in any universities, both in S1 degree or in Diploma degree. Besides, the writer ascertains that she does not take the material from other publications or someone's work except those that has been mentioned in references.

Semarang, March 2011

The writer

APPROVAL

Approved by:
Advisor,

Drs. H. Widodo Ass, M.Ed
NIP. 19470812 197501 1 001

VALIDATION

Approved by:
Strata I Thesis Examination Board
Faculty of Humanities Diponegoro University
On

Chairperson,

J. Herudjati Purwoko, Ph.D., M.Sc.
NIP. 19530327 198103 1 006

First Member,

Second Member,

Drs. H. Widodo Ass, M.Ed Dwi Wulandari S.S., MA
NIP. 19470812 197501 1 001 NIP. 19761004 200112 2 001

MOTTO

Always trust in HIS timing
(anonyms)

Let all that you do be done with love
(1 Cor. 16:14)

Love begins at home, and it is not how much we do... but how much love we put in that action.

(Mother Teresa)

Do your best, pray and God will do the rest.

(anonyms)

DEDICATION

This thesis is dedicated to my parents and my great family who have supported me all the way since the beginning of my studies.

Also, this thesis is dedicated to my beloved boyfriend who has been a great source of motivation and inspiration.

Finally, this thesis is dedicated to all those who believe in the richness of learning.

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The writer realizes that this thesis still has many weaknesses and it is far from being perfect. Hence, criticisms, and suggestions would be appreciated in the purpose to make it better. Finally, the writer expects that this thesis can give advantages to all the readers.

Semarang, March 2011

ABSTRAK

Skripsi yang berjudul *Analysis of Code Switching and Code Mixing in the Teenlit Canting Cantiq* by Dyan Nuranindya ini, berisi kajian sosiolinguistik yang menyangkut peristiwa alih kode (code switching) dan peristiwa campur kode (code mixing) yang terjadi di dalam teenlit tersebut. Penulis mengkaji enam tipe alih kode dan campur kode berdasarkan teori Hoffman, sedangkan penulis menggunakan teori Hoffman dan Saville-Troike dalam mengkaji penyebab terjadinya peristiwa alih kode dan campur kode. Kemudian keenam tipe dan kesepuluh sebab ini ditentukan berdasarkan klasifikasinya masing-masing. Penelitian ini merupakan jenis penelitian deskriptif-kualitatif yang bertujuan untuk mendeskripsikan terjadinya peristiwa alih kode dan campur kode yang meliputi tipe dan faktor yang menyebabkan peristiwa tersebut terjadi. Ada beberapa langkah yang dilakukan dalam mengolah dan menganalisis data, yakni dengan mengumpulkan semua data berdasarkan karakter-karakter di dalam teenlit, kemudian data tersebut diklasifikasikan menurut tipe dan sebabnya masing-masing, setelah itu mengidentifikasi data atau melakukan pengkategorian data dan memberikan penjelasan singkat dari setiap data sampel. Analisis difokuskan pada tipe dan sebab peristiwa alih kode dan campur kode yang terjadi di dalam teenlit. Berdasarkan hasil dari analisis data, disimpulkan bahwa penulis teenlit *Canting Cantiq*, Dyan Nuranindya menggunakan bahasa Indonesia sebagai bahasa utama yang digunakan para tokohnya. Di samping itu, Dyan juga menggunakan Bahasa Inggris, serta bahasa daerah dalam teenlit hasil karyanya. Dari hasil penelitian, penulis menemukan 6 tipe peralihan bahasa dan pencampuran bahasa yang ada dalam teenlit ini, yaitu *intra-sentential switching*, *inter-sentential switching*, *emblematic switching*, *intra-lexical code mixing*, *establishing continuity with the previous speaker*, dan *involving a change of pronunciation*. Jenis peristiwa alih kode dan campur kode yang paling dominan adalah tipe *intra sentential code switching*, karena dalam teenlit *Canting Cantiq* ini terdapat banyak ujaran yang disisipi dengan kata-kata dalam Bahasa Inggris maupun bahasa daerah. Selain itu ada 10 penyebab terjadinya peristiwa alih kode dan campur kode, dan yang paling dominan adalah *expressing group identity*. Hal ini disebabkan karena kebanyakan karakter-karakter muda dalam teenlit ini hidup dalam komunitas yang modern sehingga mereka terbiasa mencampur Bahasa Indonesia, Bahasa Inggris maupun bahasa daerah dalam percakapan mereka sehari-hari.

CHAPTER I

INTRODUCTION

1. Background

Literary books in Indonesia have been developed since a long time ago both in their quantity and quality. Started by the coming of foreigners who use English in their communication, Indonesian people were initiated to use English and then to spread it out to the others. Therefore, Indonesian literary books have also been influenced by English. Because of that phenomenon, now we can see many books that are written in English.

One kind of Indonesian literary book that is much influenced by English is a novel. It is an extended fictional narrative prose focusing on a few primary characters but often involves a role of secondary characters. It involves events, characters, and what the characters say and do (Abrams, 1993). In this case, the writer will choose one kind of novel as an object of the study, which is teenlit. Teenlit is an abbreviation of “teen literature”. It means that teenlit is a popular literature that contains various story about teenager’s living. It is relevant with the teenlit definition given by Sitta Karina who is one of teenlit writers. According to her, teenlit is a story about teenager’s love, romance, life, fantasy, and dream. Teenlit also has several language characteristics that distinguish it from the other literatures. One of those special characteristics is the use of foreign language term especially in English language. In this research the writer will discuss one of the teenlit books, which is teenlit titled *Canting Cantiq*.

The teenlit *Canting Cantiq* is one of the teenlits written by Dyan Nuranindya. It tells us about a girl that has a great life experience from her problems. The situation took place in Jakarta and Jogjakarta. There are some characters that come from different area and background, so we may say that not all of the characters in the teenlit have the same cultures with the girl who is the main character in this teenlit. In their daily situation in Jogjakarta, the main character makes conversations with others by using different languages and dialect, i.e. Indonesian, Javanese, English and Jakarta dialect. Sometimes they switch or mix their language in one utterance to make the listeners understand the statement. That kind of switching and mixing phenomenon in the teenlit gets the writer’s attention. Besides, the writer is interested in understanding why the characters in this teenlit switch and mix their language when they are in an interaction with each other. Hence, the writer titles this research “**Analysis of Code Switching and Code Mixing in the Teenlit *Canting Cantiq* by Dyan Nuranindya**”.

2. Scope and Problem

In this research, the writer will focus on the analysis of code switching and code mixing in sentences which are taken from teenlit *Canting Cantiq* by Dyan Nuranindya. The writer will analyze the types of code switching and mixing based on Hoffman’s theory. She also analyzes why the characters in this teenlit do their code switching and mixing when they make an interaction with another people.

3. Purpose

The purposes of the research on code switching and code mixing in *Canting Cantiq* are:

1. To show the types of code switching and code mixing that are used in the teenlit *Canting Cantiq* by Dyan Nuranindya.
2. To describe the reasons why the characters in the teenlit *Canting Cantiq* by Dyan Nuranindya do their language mixing and switching.

4. Underlying Theory

In order to have an understandable research, the writer will give an underlying theory that explains the types of code switching based on what is proposed by Hoffman (1991). In addition, the writer also uses Hoffman's theory (1991) that explains several reasons why people switch and mix their languages, and add the theory that shows several reasons of code switching by Saville-Troike (1986). The more detail of underlying theories will be discussed on chapter II.

5. Methodology

The research design of this study is descriptive qualitative method since it provides a systematic, factual, and accurate description of a situation of area (Issac and Michael, 1987:42). This research is also a qualitative one since all the data collection is in the form of words. The use of this method is appropriated with the purpose of the study that is explaining the types and reasons in the teenlit *Canting Cantiq*. The research is conducted by using qualitative approach because the result of the data analyzed is in the descriptive phenomenon such as words, sentences and utterances. There is only one kind of data source in this research, i.e. the utterances that are spoken by the characters in the teenlit *Canting Cantiq* by Dyan Nuranindya. The comprehensive explanation about the methodology can be seen in chapter III.

6. Organization of Writing

The writer arranges the writing system in order to be systematic as follow:

Chapter I INTRODUCTION

It presents an introduction that consists of background, scope and problem, purpose, underlying theory, methodology, and organization of writing.

Chapter II REVIEW OF LITERATURE

It deals with the review on related references that consists of previous studies, the researches which are almost similar and the theories in doing the research.

Chapter III METHODOLOGY

It describes research methods that contain research approach, population and sample, unit of analysis, method of collecting the data, method of analyzing the data, and method of presentation the data.

Chapter IV DATA ANALYSIS

It comprises the data analysis, which consists of finding results and discussion.

Chapter V CONCLUSION AND SUGGESTION

It contains the conclusion and suggestion of the study.

CHAPTER II

REVIEW OF LITERATURE

This chapter will show the previous studies which closely similar to the type of analysis in this research, and the theories which are used to analyze the data.

1. Previous Study

1. “Code Switching and Code Mixing in KH Zainuddin MZ’s Sermons” by Muhammad Husni Mubarak (2007)

The study of code switching in KH Zainuddin MZ’s sermons is the study which tries to reveal the types of code switching and the factors that may underlie the code switching occurrences. He analyzes the data by using the theory of code switching and mixing by Hudson (1980) and Soewito (1985).

He finds that in the three of KH Zainuddin MZ’s sermons there are main code and second code. The main code is formal Indonesian and the second codes are Betawi dialect, Arabic, informal Indonesian, Sundanese, and Malay. Due to the high frequency of Betawi dialect and informal Indonesian use, 42,69% of 178 codes switching in those three analyzed sermons belongs to internal code switching. The use of many axioms of the Hadits and The Holy Quran in Arabic, causes the number of external code switching is higher than internal code switching. It is about 53,7% of 178 code switching in the sermons belonging to external code switching. He also makes an analysis about the factors influencing code switching, i.e. participant, purpose, and place.

2. “Code Switching and Code Mixing in Relation to Politeness Principle” by Widyashanti Kunthara Anindita (2008)

Widyashanti finds out the types and the factors of code switching and code mixing usage that is stated in the Reader’s opinion column of *Kedaulatan Rakyat*. She uses some theories such as Ho, Myerhoff’s theory of code switching and code mixing, and Leech’s theory of politeness principle. Besides, she also uses other theories that support this concept those are theories from Fasold, Yule, Austin, Searle, Vandervenken, etc.

In her study, she explains about external and internal code switching that occurred in the Reader’s opinion column of *Kedaulatan Rakyat*. She finds that the external code switching in the data is switching from Indonesian to English and switching from Indonesian to Arabic. On the other hand, the internal code switching in the data is switching from Indonesian to Javanese. Code mixing phenomena in her paper refers to smaller units such as the insertion of alphabet letter, short form, proper noun, lexical word, phrase, incomplete sentence, and the insertion of single full sentence and two sentence units.

2. The Teenlit *Canting Cantiq*

There are some people who have an opinion that teenlit is the 'sister' of chicklit, which is a modern literature that is written and marketed to young women, especially single, working woman in their twenties and thirties. Actually, the first teenlit that is published in Indonesia is translated teenlit, i.e Teen Idol (*Idola Remaja*) by Meg Cabot, The Boy of My Dreams (*Cowok Idaman*) by Dyan Sheldon, and Looking for Alibrandi (*Mencari Jati Diri*) by Melina Marchetta.

As explained before, the teenlit *Canting Cantiq* is one of the teenlits that are written in *Bahasa Indonesia*. It is written by Dyan Nuranindya. She is also the writer of Dealova that is the first modern teenlit in Indonesia. Teenlit is an abbreviation for "teen literature". It means that teenlit is a popular literature that contains a story about teenager's life. It is relevant with the teenlit definition that is given by Karina (2005) who is the one of teenlit writers. According to Karina (2005), teenlit is a story about teenager's love, romance, life, fantasy, and dream. Teenlit also has several language characteristic that distinguish it from the other literature, and one of them is the use of foreign language term especially in English language. In the teenlit *Canting Cantiq*, the characters often use code switching and code mixing in their dialogues. This situation is primarily influenced by the main character, Melanie Adiwijoyo who moves to another town that has different culture from her previous city.

Canting Cantiq is a teenlit which includes the dialogues containing English and other local languages. The characters in this novel often mix their *bahasa Indonesia* with English and other local language or switch their *bahasa Indonesia* with English and other local language. The main reason why the writer uses code switching and code mixing in the teenlit is to make it more readable by the readers who are mostly teenagers. Regardless of the willingness to contaminate the language, the use of mixed languages is common considered in the circle of teenagers in the big cities in Indonesia.

3. Sociolinguistics

When people interact with others in society at anytime and anywhere they must use a language. Without a language, people will find some troubles when they do their activities and toward the others. There is no people or society without a language. The role of a language among the people in this life is very crucial. The study of linguistics reveals that language and society cannot be separated to be investigated. It develops into sociolinguistics or the sociology of language. Fishman (in Chaer and Agustina, 2004:3) says that, 'sociolinguistics is the study of the characteristics of language varieties, the characteristics of their functions, and the characteristics of the speaker as these three constantly interact, change and change one another within a speech community'. In addition, Holmes (2001:1) says that sociolinguistics is concerned with the relationship between language and the context in which it is used. Examining the way people use language in different social contexts provides a wealth information about the way

language works, as well as about the social relationships in a community, and the way people signal aspects of their social identity through the language.

Sociolinguistics actually does not discuss a structure of a language, but it focuses on how a language is used, so it could play its function well. From this statement, we can get a description that people also face language conflicts before sociolinguistics appears. So it is clear now that the role of sociolinguistics is to manage a language as its functions in society, or in other words sociolinguistics deals with a language as means of communication.

4. Code

In everyday interaction, people usually choose different codes in different situation. They may choose a particular code or variety because it makes them easier to discuss a particular topic, regardless where they are speaking. When talking about work or school at home, for instance, they may use the language that is related to those fields rather than the language used in daily language communication at home.

A code is a system that is used by people to communicate with each other. When people want to talk each other, they have to choose a particular code to express their feeling. According to Stockwell (2002:8-9), a code is “a symbol of nationalism that is used by people to speak or communicate in a particular language, or dialect, or register, or accent, or style on different occasions and for different purposes.” Similarly, Ronald Wardaugh (1986:101) also maintains that a code can be defined as “a system used for communication between two or more parties used on any occasions.” When two or more people communicate with each other in speech, we can call the system of communication that they employ a code. Therefore, people are usually required to select a particular code whenever they choose to speak, and they may also decide to switch from one code to another or to mix codes, sometimes in very short utterances and it means to create a code.

Meanwhile, Poedjosoedarmo in Rahardi (2001:21-22) states that code can be defined as a speech system and the application of the language element which has specific characteristic in line with the speaker's background, the relationship between the speaker and interlocutor and the situation. He also adds that code can be said not only as a language, but also as the varieties of a language including dialect, *undha usuk*, and style.

From those opinions of the code given by many linguists above, the writer can make conclusion that a code can be said as a language. The code is a form of the language variation that is used by a society to make communication with other people.

5. Speech Community

Human beings are social beings who are always committed to a certain group of people called a community. A particular community has its own characteristics, including the way of its communication. This community is called speech community. Bloomfield (1993:42) offers the simple definition of speech community. He says that a speech community is a group of people who interact by means of speech. In addition, Spolsky (1998:24) also defines speech community as “all the people who speak a single language

and so share notions of what is same or different in phonology or grammar.”

The members of the same speech community should share linguistic norms. That is, they share understanding and values of attitudes toward language varieties present in their community. A speech community is no more than some kind of social group whose speech characteristics are of interest and can be described in a coherent manner (Wardaugh, 1986:113).

Because of the system, Gumperz (1971:115) further states that “the language of a speech community can be analyzed both within the context of the language itself and also within the broader context of social behavior”. One example of this phenomenon is language switching and mixing.

6. Bilingualism / Multilingualism

Most people as speakers usually occupy more than one code and require a selected code whenever they choose to speak with other people. The phenomenon of people having more than one code (language) is called bilingualism or multilingualism (Wardaugh, 1986 : 101).

To clarify the term bilingual or multilingualism, Spolsky (1998 : 45) defines a bilingual as “a person who has some functional ability in the second language.” This may vary from a limited ability in one or more domains, to very strong command of both languages. According to Bloomfield (in Rahardi, 2001 : 13), bilingualism is a situation where a speaker can use two languages as well.

Related to speech community, Hamers and Blanc (1987 : 45) define bilingualism as “the state of a linguistic community in which two languages are in contact with the result that two codes can be used in the same interaction and that a number of individuals are bilingual”. In addition, Gumperz (1971 : 222) also mentions that bilingual people usually use their own idioms for in-group communication and the common language for their interaction and communication with outsiders. In this case, the bilinguals have a repertoire of domain-related rules of language choice (Spolsky, 1998 : 46) meaning that bilinguals are able to choose which language that he is going to use.

There are three reasons why someone becomes bilingual, namely membership, education, and administration (Hoffman, 1991 : 3). The example of membership reason is the use of French by all European aristocracy to signal the membership of the elite. The example of education and administration reason is the use of English by Indonesians, Scandinavians, Germans, and Dutches in discussing their technologies, academics, or business. In many countries and communities, bilingualism is a normal requirement for daily communication and not a sign of any particular reason (Hoffman, 1991 : 3).

In other words, since the members of a bilingual community vary in the capacity of mastering the languages used in the community, they have to be able to set a condition where they can communicate effectively. This condition leads them to do code switching and code mixing.

7. Code Switching and Code Mixing

At least, the phenomenon of bilingualism results in the occurrence of code switching and code mixing (Wardhaugh, 1986:101). It happens when a speaker requires a particular code, in order to switch or mix one code to another and even create a new code in process (Wardhaugh, 1986 :101). Hoffman (1991 : 104) then, maintains that code mixing is the switches occurring within a sentence.

The example is the mixing between Malay – English :

“This morning I *hanter* my baby *tu dekat* babysitter *tu lah*.”

(This morning I took my baby to the babysitter.)

Stockwell (2002 : 137)

On the other hand, code switching is the changes over sentences (Hoffman, 1991:104). Code switching can occur during the same conversation. For example :

“People here get divorced too easily. Like exchanging faulty goods. In China it's not the same. *Jia gou sui gou, jia ji sui ji*.”

(If you have married a dog, you follow a dog, if you've married a chicken, you follow a chicken.)

Holmes (2001:38)

As can be observed from the example above, first, the speaker said English sentences, then he/she switched to Mandarin.

Hoffman (1991:113) explains that code switching can occur quite frequently in an informal conversation among people who are familiar and have a shared educational, ethnic, and socio-economic background. It is avoided in a formal speech situation among people especially to those who have little in common factors in terms of social status, language loyalty, and formality.

8. Types of Code Switching and Code Mixing

Blom and Gumperz (1972 in Saville-Troike, 1986:64) classify code switching into two dimensions. There are two types of code switching based on the distinction which applies to the style shifting. The first type is situational code switching. Wardhaugh (1986:103) states that situational code switching occurs when the languages used change according to the situation in which the conversant find themselves: they speak one language in one situation and another in a different one. No topic change is involved. When a change topic requires a change in language used, we have metaphorical code switching. Saville-Troike (1986:62) define metaphorical code switching as a code switching occurring within a single situation but adding some meaning to such components. The example of situational code switching is that in some universities a ritual shift occurs at the end of a successful dissertation defense, when professors address the (former) student as Doctor and invite first names in return. While, the example of metaphorical code switching is when a German girl shifts from *du* to *Sie* with a boy to indicate the relationship has cooled, or when a wife calls her husband *Mr* (Smith) to

indicate her displeasure.

The second classification is based on the scope of switching or the nature of the juncture which language takes place (Saville-Troike, 1986:65). The basic distinction in this scope is usually between intersentential switching, or change which occurs between sentences or speech acts, and intrasentential switching, or change which occurs within a single sentence.

Code mixing is a mixing of two codes or languages, usually without a change of topic. Code mixing often occurs within one sentence, one element is spoken in language A and the rest in language B. In addition, Nababan (1993:32) said that code mixing is found mainly in informal interactions. In formal situation, the speaker tends to mix it because there is no exact idiom in that language, so it is necessary to use words or idioms from other language.

Hoffman (1991:112) shows many types of code switching and code mixing based on the juncture or the scope of switching where languages take place. Those are intra-sentential switching, inter-sentential switching, emblematic switching, intra-lexical code mixing, establishing continuity with the previous speaker, and involving a change of pronunciation. Each type will be describe bellow:

1. Types of code switching

1. Inter-sentential switching

This kind of code switching occurs between clause or sentence boundary, where each clause or sentence is in one language or other, as when an adult Spanish-English bilingual says: "*Tenia zapatos blancos, un poco*, they were off-white, you know." (Hoffman, 1991:112).

2. Emblematic switching

In this kind of code switching, tags, exclamation and certain set phrases in one language are inserted into an utterance otherwise in another, as when a Panjabi/English says: "*It's a nice day, hana?*" (*hai n? isn't it*). Another example is when an adult Spanish-American English says: "...*Oh! Ay! It was embarrassing! It was very nice, though, but I was embarrassed!*" (Hoffman, 1991:112).

3. Establishing continuity with the previous speaker

This kind of code switching occurs to continue the utterance of the previous speaker, as when one Indonesian speaker speaks in English and then the other speaker tries to respond in English also. Yet, that speaker can also switch again to *bahasa Indonesia*. For instance:

Speaker 1: I can't get leave him 'coz I love him so much...

Speaker 2: Correct! You got the point! *Kata 'banget' itulah letak permasalahanmu sekarang ini.*

2. Types of code mixing

1. Intra-sentential switching / code mixing

This kind of code mixing occurs within a phrase, a clause or a sentence boundary, as when a French-English bilingual says: “I started going like this. *Y luego decla* (and then he said), look at the smoke coming out my fingers.” Another example is from Wardaugh (1986:108) “*Estaba training para pelar*” : “He was training to fight.”

2. Intra-lexical code mixing

This kind of code mixing which occurs within a word boundary, such as in *shoppā* (English *shop* with the Panjabi plural ending) or *kuenjoy* (English *enjoy* with the Swahili prefix *ku*, meaning ‘to’).

3. Involving a change of pronunciation

This kind of code mixing occurs at the phonological level, as when Indonesian people say an English word, but modify it to Indonesian phonological structure. For instance, the word ‘strawberry’ is said to be ‘stroberi’ by Indonesian people.

9. Reason of Code Switching and Code Mixing

When code switching or code mixing occurs, the motivation or reasons of the speaker is an important consideration in the process. According to Hoffman (1991:116), there are a number of reasons for bilingual or multilingual person to switch or mix their languages. Those are:

1. Talking about a particular topic

People sometimes prefer to talk about a particular topic in one language rather than in another. Sometimes, a speaker feels free and more comfortable to express his/her emotional feelings in a language that is not his/her everyday language.

The case can be found in Singapore, in which English language is used to discuss trade or a business matter, Mandarin for international “Chinese” language, Malay as the language of the region, and Tamil as the language of one of the important ethnic groups in the republic.

2. Quoting somebody else

A speaker switches code to quote a famous expression, proverb, or saying of some well-known figures. The switch involves just the words that the speaker is claiming the quoted person said. The switch like a set of quotation marks. In Indonesian, those well-known figures are mostly from some English-speaking countries. Then, because many of the Indonesian people nowadays are good in English, those famous expressions or sayings can be quoted intact in their original language. For example:

A: Bolehkah saya tahu nama anda, Pak? (May I know your name, Sir?)

B: *What is a name.*

In this conversation, B answers the question from A with the famous proverb ‘what is a name.’

3. Being emphatic about something (express solidarity)

As usual, when someone who is talking using a language that is not his native language suddenly wants to be emphatic about something, he either intentionally or unintentionally, will switch from his second language to his first language. Or, on the other hand, he switches from his second language to his first language because he feels more convenient to be emphatic in his second language rather than in his first language.

4. Interjection (inserting sentence fillers or sentence connectors)

Interjection is words or expressions, which are inserted into a sentence to convey surprise, strong emotion, or to gain attention. Interjection is a short exclamation like: Darn!, Hey!, Well!, Look!, etc. They have no grammatical value, but speaker uses them quite often, usually more in speaking than in writing.

Language switching and language mixing among bilingual or multilingual people can sometimes mark an interjection or sentence connector. It may happen unintentionally. The following are examples of the usage of interjection in sentences:

1. Indonesian_English

Dompetku ketinggalan di taksi! *Shitt!*
(My wallet was left in the taxi!)

2. Spanish_English (Gumperz, 1982:77)

Chicano professionals saying goodbye, and after having been introduced by a third speaker, talking briefly:

A : Well, I'm glad to meet you.

B : *Andale pues* (O.K.Swell). And do come again. Mm?

5. Repetition used for clarification

When a bilingual or multilingual person wants to clarify his speech so that it will be understood better by listener, he can sometimes use both of the languages (codes) that he masters to say the same message. Frequently, a message in one code is repeated in the other code literally. A repetition is not only served to clarify what is said, but also to amplify or emphasize a message.

For example :

English_Hindi (Gumperz, 1982:78)

Father calling his small son while walking through a train compartment, "Keep straight. *Sidha jao*" (keep straight).

6. Intention of clarifying the speech content for interlocutor

When bilingual or multilingual person talks to another bilingual/multilingual, there will be lots of code switching and code mixing occurs. It means to make the content of his speech runs smoothly and can be understood by the listener. A message in one code is repeated in the other code in somewhat modified form.

7. Expressing group identity

Code switching and code mixing can also be used to express group identity. The way of communication of academic people in their disciplinary groupings, are obviously different from the other groups. In other words, the way of communication of one community is different from the people who are out of the community.

Saville-Troike (1986:69) also gives some additional reasons for bilingual and multilingual person to switch or mix their languages, these are:

8. To soften or strengthen request or command

For Indonesian people, mixing and switching Indonesian into English can also function as a request because English is not their native tongue, so it does not sound as direct as Indonesian. However, code mixing and code switching can also strengthen a command since the speaker can feel more powerful than the listener because he can use a language that everybody can not.

9. Because of real lexical need

The most common reason for bilingual/multilingual person to switch or mix their languages is due to the lack of equivalent lexicon in the languages. When an English-Indonesian bilingual has a word that is lacking in English, he will find it easier to say it in Indonesian. And vice versa, when he has a word that is lacking in Indonesian, he will use the English term. If it put into Indonesian, the meaning will be hazy / vague, and sometime it would not be used. For example, in Indonesia, the technical topics are firmly associated with English and the topic itself can trigger a switch or mix to/with English.

10. To exclude other people when a comment is intended for only a limited audience

Sometimes people want to communicate only to certain people or community they belong to. To avoid the other community or interference objected to their communication by people, they may try to exclude those people by using the language that no everybody knows.

10. Difference between Code Switching and Code Mixing

Actually, it is not easy to differentiate between code mixing and code switching. However, we can find some indicators related to the differences of these two sociolinguistics terms, code switching and code mixing. First, in code mixing, bilingual speakers seem to apply some words or phrases from foreign language (pieces of one language smaller than clause), while the other language (code) functions as the base language. Second, bilingual speakers are said to mix codes when there is no topic that changes, nor does the situation. (John J Gumperz 1986) in Jendra,

2010:79.

A different view proposed to separate the two said that if it involves changing into a foreign clause or a sentence, it should be defined as a code switching, but if it involves the use of foreign phrases or group of words, it is identified as a code mixing. Another view about how to define between code switching and code mixing is related to the formality of the situation. In code mixing, is said to be found in the less formal situation, while in code switching is possibly done in a formal one. As the addition, the bilingual's level of fluency in the languages (code), usually fluent bilinguals can perform mixing well, while the less skilled ones may only do switching.

The table below presents summarized differences between code switching and code mixing according to the several views described here:

Points of view	Code switching	Code mixing	
Grammatical items	Sentence & clause	Phrase, word	
involved			
Base language	Clear	Sometimes unclear	
Topics	May change	Maintained	
Situations	Formal and informal	More likely informal	
Bilinguals fluencies	Partial	Total	

CHAPTER III

METHODOLOGY

In conducting a research, it is important for a researcher to determine the research method that he or she would like to use. A method is a kind of systematical work plan in order to make the research work become easier, so that it can achieve its main purpose (Sudaryanto, 1993:9). Arranging the research method is the initial step before doing the process of collecting data and analyzing them.

The method in research is selected by considering its appropriateness with the research object. In this case, the object determinates the method, not in the other hand. This research method is arranged based on the problem analyzed and the main purpose of the research. In this chapter, the writer will discuss a research approach, population and sample, unit of analysis, method of collecting the data, method of analyzing the data and method of presenting the data.

1. Research Approach

The research design of this study is descriptive qualitative method since it provides a systematic, factual, and accurate description of a situation of area (Issac and Michael, 1987:42). Beside descriptive method, the writer also applies qualitative method. This method is based on the data which are words and not about the number (Sudaryanto, 1993:62). It is called qualitative one, since the collected data are in the forms of sentence. The research is conducted by qualitative approach because the result of the data analyzed is in descriptive phenomenon such as words, sentence and utterance. In this research, the writer will describe the type of code switching and mixing of each statement as utterance in teenlit *Canting Cantiq*, and give explanation about the motive in order to know the reasons why code switching and mixing occur in the teenlit produced by its characters.

2. Population and Sample

Rahardi (2001:8) differentiates the data source into two categories i.e primary data and secondary data. Primary data is the data gained directly from the source meanwhile secondary data is the one gained indirectly. In this thesis, the writer has the primary data where she gets the data directly from the source that is the teenlit *Canting Cantiq* as her research object.

According to Koentjaraningrat (1997:115), population is the whole research data. In this case, the population of this research is all statements or utterances that contain code switching and code mixing in the teenlit *Canting Cantiq* by Dyan Nuranindya which is 203 cases.

After having population, the writer takes the sample. Nawawi (1998:144) defines sample as a part of population that is the source of the research data. According to Singarimbun and his friends (1989:155), there are two techniques in taking sample namely purposive random sampling and purposive sampling.

In conducting the research, the writer uses purposive sampling technique. The chosen sample absolutely has the characteristics of code switching and code mixing. In this research, the writer takes the sentence or utterance samples which show the different types and reasons of code switching and code mixing clearly. As a result, there are thirty data of utterance in *Canting Cantiq* as sample that will be analyzed in detail.

3. Unit of Analysis

Unit of analysis on this research is one statement that is spoken by the characters in teenlit *Canting Cantiq*. The realization of the data can be a word, a clause, a clause complex, or a sentence in one conversation.

For instance:

Alexa : “Mel, kasihan banget deh lo. Sekarang nggak ada lagi si *perfect* Melanie Adiwijoyo.”

(Mel, poor you. Now there is no the perfect Melanie Adiwijoyo again.)

That statement can be found in page 74 in teenlit *Canting Cantiq*. The word italic form above is the datum of this research that will be analyzed about its type and reason of producing code switching and mixing.

4. Method of Collecting the Data

In collecting the data, the writer uses the technique from Sudaryanto (1993:134) that is *Simak Bebas Libat Cakap* technique. In this technique, the writer do not get involved directly in the dialogues produced by the characters in the teenlit. What the writer apply is reading and observing the conversations in the teenlit. Then, she uses note-taking technique based on the theory of Sudaryanto (1993:135). The writer tries to take a note on the statements or utterances that is produced by all of the characters in the teenlit *Canting Cantiq*. Some other statements or utterances that are in English or Indonesian only are excluded because they do not contain language switching and mixing.

5. Method of Analyzing the Data

After gaining and collecting the data, the writer takes the next step that is analyzing the data. The method of analyzing data that is used in this research is Sudaryanto's Translational (identity) Method that is one of sub unit in *Padan* Method (Sudaryanto, 1993:15). *Padan* method is research method which its determiner device is outside of language, apart from and does not become part of the language which researched (Sudaryanto' 1993:13). The writer uses the *padan* method to analyze type and reason of code switching and mixing. While the writer uses *padan* method in analyzing type and reason because she uses the story background of the characters in the teenlit to analyze the type and reason.

The technique in *padan* method consists of basic technique which is called *pilah unsur tertentu*. The determiner device is *daya pilah* which is about the mental of the speaker. *Daya pilah* can be divided into five which are referential *daya pilah*, phonetic articulator *daya pilah*, translational *daya pilah*, orthography *daya pilah*, and pragmatist *daya pilah* (Sudaryanto: 1993:21).

In the use of *padan* method, the basic technique which is chosen by the writer is translational *daya pilah*, since the objects of the discussion are elements of Sociolinguistic, especially code switching and code mixing which use the other *langue* as the determining tool.

The steps that the writer take in analyzing the data are as follows:

1. Reading and understanding the whole teenlit *Canting Cantiq*.
2. Choosing the statements or utterances which have the characteristics of code switching

and code mixing.

3. Classifying the data based on the types and the reason of the use of code switching and code mixing. The analysis uses the 6 types of code switching and code mixing based on Hoffman's theory and the 10 reasons why the characters in the teenlit *Canting Cantiq* by Dyan Nuranindya mix or switch their language based on Hoffman and Saville Troike's theory.
4. Describing the types and the reasons of code switching and mixing sample that are found in the teenlit *Canting Cantiq*.
5. Drawing conclusion.

6. The Presentation Method of the Data Analysis Result

There are two kinds of presentation method of data analysis result; they are formal and informal presentation method (Sudaryanto, 1993:145). Formal presentation method is the writer presents the data analysis result by using symbol, signs, table and diagram. While informal presentation method is the writer presents the data analysis result by using words or sentences without symbol, signs, table, and diagram.

In this research, the writer presents the data analysis result by using both formal and informal presentation method. The writer chooses them because the writer in presenting the data analysis result uses the sentences to explain clearly and uses table to easier the reader to understand the data analysis result.